

ciety is low—when no mark of disgrace is attached to ~~im~~ chastity, to meanness or to dishonesty—we find persons falling greedily into these sins, and contriving easily to avoid the reproaches of conscience. A member of a community of robbers or pirates can, with comparatively little self-reproach, inflict injury on society at large every day of his life, and his compunctions become acute only when he is tempted to act unfaithfully towards that band with which he is associated. Hence we find criminals perpetrating without much remorse the most enormous crimes against mankind at large, and yet maintaining a nice sense of honour in reference to one another. This, too, is a cause (additional to that before noticed) of the circumstance that mankind in general are upright in their transactions with one another, while they are utterly ungrateful and rebellious in their conduct towards God, their governor and best benefactor. Must there not be some fearful derangement in man's nature when sins are weighed, not in the unchangeable scale of God's law, but the varying ~~cale~~ of ever-shifting circumstances?

Secondly, sins are avoided ~~iclien~~ the social and sympathetic feelings of man's nature tend to recall them frequently and vividly. The feelings referred to will fall to be considered in the next chapter. They are in themselves different from the moral feelings, and are commonly far more powerful, owing to their liveliness, in their influence upon the character. They must give a strong bias to the train of association ; and whatever sins rouse them into operation, must of necessity be much before the mind. Hence we find the attention dwelling on sins, not in proportion to their greatness, but according as the occurrence may have excited and interested the emotions. Hence we find, in all minds not utterly abandoned, an instinctive shuddering at crimes which produce instantly bodily suffering or mental an-

guish, fitted to move the more tender feelings of
man's nature.
It is owing to this cause, perhaps, more than to
the healthy
working of the conscience, considered in itself, that
we find the
murderer, the seducer, and the defrauder of the
simple, haunted
by such fearful reproaches, with, nothing to lessen
or alleviate
them. We can believe all that is said about the
murderer feeling
as if the stain of the blood of his victim could
never be
washed out, and as if he saw the wounds ever
open, and blood
flowing from them. It is pleasant to think that
the widow, the